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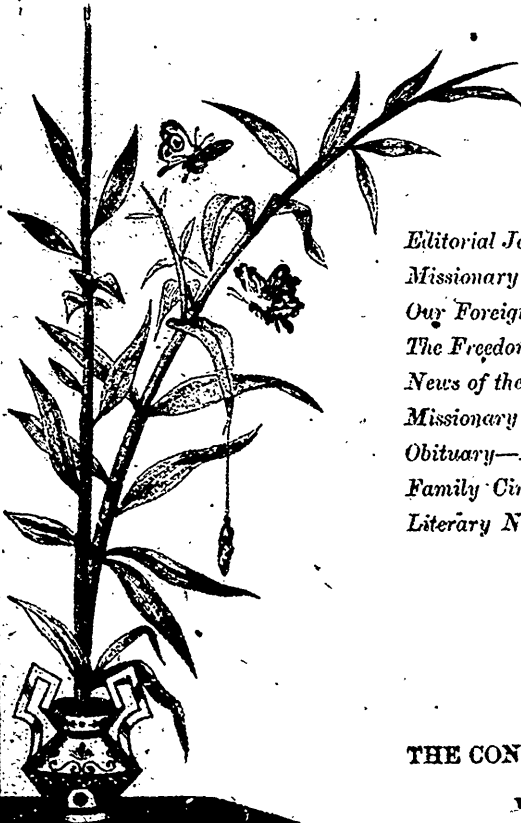
INDEPENDENT.

THE THIRTY-SECOND YEAR OF PUBLICATION.

VOL, V. (NEW SERIES) No. 2.

JANUARY 15.

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THE CANADIAN INDEPENDENT.

(NEW SERIES.)

VOL. V.]

TORONTO, JANUARY 15, 1886.

[No. 2.

EDITORIAL JOTTINGS.

WE regret the delay in issuing our last number, but the details of the business settlements could not take place till "the last day of the year." We hope now to visit regularly our friends on the *first* and *fifteenth* of each month, and to improve materially as we go on. We must urge upon our friends the necessity of aiding us by contributions of news, and by active sympathy. Our desire is to bring our churches closer together in sympathy and work, and do good unto all. Friends, lend a helping hand.

SOME few weeks ago we made a visit to the new brick building erected by our friends in Parkdale, under the pastorate of Mr. C. Duff, M.A. We were very much gratified by both locality, appearance, comfort, and evident economy. There is need for the church there, and a good record we expect. The following Sunday afternoon we attended the afternoon session of the Sunday school anniversary. The day was very stormy, snow and rain, but the children were there; their singing and general bearing were all that could be desired, and manifested great care on the part of those whose labour of love is there being spent. Our church has a place in that growing Toronto suburb, and will, we trust, meet with the sympathy and support it justly merits.

MESSRS. MOODY AND SANKEY have visited Montreal and held some very happy meetings. We hope and believe they will leave blessings behind them. With Mr. Moody and Mr. Sankey we are in thorough sympathy; earnest, faithful, wise, they stand unique in the history of Evangelistic effort. We are not in as thorough sympathy with the comparisons frequently made by restless Christians between these evangelists and their own pastors. We will rise and explain.

The regular pastor appears before the same people twice on, say, forty-five Sabbaths every year, and at the same number of week night services. This is a minimum estimate. That means one hundred and thirty-five discourses, to say nothing of other calls. The evangelist stays, we will say a month in one place, (in Toronto and Montreal Mr. Moody only stayed three days,) three times each day, which means ninety preparations; the very best workers, (and worst too sometimes,) gather round and aid; what he asks for is given without grumbling, his autocracy is unquestioned; and then away to other fields to use anew the material he has already used a dozen times. The pastor must bring forth things out of his treasury new (and old); we place "old" in parenthesis, because the new is in demand, the old out of date. Let us ask, is there any ground of fair comparison between the two cases?

But we have only told half. The evangelist keeps to his meetings, and nothing else is expected from him; the pastor—well, somebody has hurt his big toe, the minister must call and sympathize; another slept too late Sunday morning, woe be to the pastor who does not call to enquire the cause of absence from service, *et cetera*. Then the legitimate calls upon a pastor's time and energy, sickness, death, sympathy. Kind reader, we are making no complaints, but if you are a church member, think of these things, give your pastor a chance as well as the Evangelist, rally around him, and do not be always sighing for the green fields far away. Make those green where your lot is cast, and the Lord bless you therein.

WE are pleased to insert a critique from Mr. Beaton, of St. John's, Newfoundland, on some notes of ours on Mr. Conder's article in the English *Congregationalist*, "The freedom of the pulpit and its limits." We rather enjoy friends that "go for us," not that we care for

a contest, but we are not desirous of having it all our own way if some friend will point to a better. In the present instance we suspect the difference between us is more of statement than of substance; we agree with the tenor of Mr. Beaton's letter, and still hold to Mr. Conder's position. Strictures similar to those of Mr. Beaton's have appeared in the English *Nonconformist and Independent*, and Mr. Conder has replied. One or two of his sentences we shall, with a verbal change or two, quote as substantially our reply to our esteemed Newfoundland friend, and then leave the matter with our readers:—

"The preacher's work is akin to the prophet's or poet's, not to the priest's; and a man cannot be a true preacher without inspiration. Some of us have preached that for forty years. But it is nothing to the point. The point is, whether a man's inspiration and prophetic call are proved by contending earnestly for the faith once delivered to the saints, or by delivering a new faith; by building on the old foundations, or pulling them up; by preaching Paul's gospel, or "another gospel"; by unsettling his hearers' minds, or building them up on their most holy faith. Some doctrines are essential to the Gospel, and these doctrines are precisely those regarding which widespread uneasiness and anxiety at present prevail? The critics do not touch what I take to be really the main positions of my paper, namely: (1) the claim of the Apostles' teaching to be regarded as in the fullest sense Christ's own teaching, from which the Christian teacher is not at liberty to depart; and (2) the right and duty of the churches to see that their pulpits be not used for any teaching inconsistent with this. If the ministers be unfaithful, the remedy rests with the Churches. If the churches be unfaithful, there is no remedy save that indicated in Rev. ii. 5."

On the Sunday question we clip the following from the *N. Y. Independent*:—

"No desideratum of the social and religious world is now being more actively agitated in Central Europe than the project of a better observance of the Lord's day. It seems that the so-called "Continental Sunday" is doomed "to go"; and no friend of public and private morals will do otherwise than rejoice that its day of doom appears to have come. For years an international association, organized for the purpose of educating public sentiment on this point, has been busily at work, with headquarters at Geneva, and by means of branch associations, publications, annual delegate meetings,

petitions and the like, has managed to keep the subject constantly before the public. The movement is just now assuming a new character, and is entering upon a new stage that promises some healthy results. The political authorities are beginning to recognize the agitation, and are taking active steps in the right direction. In various cantons of Switzerland—such as St. Gall, Berne, Aargau, and others—more stringent laws have been enacted. In Austria such laws went into force a few months ago, and already good results are reported. Now the German governments have taken hold of the matter, and are trying to find out what to do in the premises. Prussia is leading in the movement. The Minister of Cultus has issued a circular letter to the presidents of the various provinces, directing a stricter obedience to the Sunday laws already in existence—namely, that, during the principal services Sunday morning and afternoon, and also on the great Church festivals, all work that could interrupt the devotions must cease, and promising that, in the near future, further laws would be passed by the Government. The Imperial Government is taking similar steps for the whole German Empire. During the past Winter lively debates were held on the subject in the Reichstag or Imperial Parliament, which gave occasion to many classes of the people to express their sentiments on this burning question. These facts have influenced the Government to issue a circular letter to representative manufacturers and other "work-givers," and also to workmen, asking answers to the following questions: 1. Is Sunday work common in all branches of industry? 2. Is Sunday work the rule or the exception? 3. Is this work done (a) in the whole business, (b) for all the workmen, (c) for the whole Sunday or for a part? 4. What causes this work (a), technical reasons or (b) economic reasons? 5. What results would the forbidding of such work have (a) for the capitalist, (b) for the workman, in regard to his income? Would this loss find a compensation in any gain? 6. Is it possible to carry out laws forbidding work on Sunday, (a) without any exceptions, (b) with what exceptions and for what reasons? The answers received to these questions by the Government officials will have a great deal to do in shaping the proposed legal measures in regard to Sunday observance to be introduced into the next German parliament."

And from a Temperance Calendar published by the Women's Christian Temperance Union of the U. S. this extract:

"It has been told me that thou hast forsaken books and devoted thyself to sensuality; that thou goest from tavern to tavern, smelling of beer at eventide. If beer gets into thee, it overcomes thy mind, thou art like an oar started from its place; like a house without food, with shaky walls. If thou wieldest the rod of office, men run away from thee. Thou knowest that wine is an abomination, thou hast taken an oath concerning strong drink, that thou wouldest not put such into thee. Hast thou forgotten thine oath?"

Egyptian priest to his pupil, from a papyrus roll 3000 years old.

We gladly insert and draw attention to Mr. Shipperly's letter on our Missionary Union. It may be that a local committee would evoke

interest and the question is worth consideration, but our superintendent has visited the entire field, and its wants are pretty well known through him by the executive. We kindly draw attention to the fact that the union can scarcely be to blame for diminished grants to the loer provinces, unless our most hospitable friends there have allowed it to be the occasion. Last year two hundred dollars more were paid out for the churches there than the total amount received from those Provinces, and the expansion of work here has taxed our energies indeed. Nevertheless we shall be no better inviting discussion; a long pull, a strong pull, a pull altother, and with God's blessing we go on. If companionship in misery is any comfort, our depleted Mission Treasury may find it. Our Methodist friends mourn over a deficiency of \$20,000, with domestic missionaries at \$1.25 per diem. The American Home Misionary Society, with failing receipts faces a deficiency of \$18,000. What is to be done? The *Home Missionary* says: Churches aided must abate some of their claim, others must be stimulated to endeavour more. Our motto has been practically *forward* for the years of Mr. Hall's superintendency, it it must now be consolidated: and then we trust the clouds of present hard times will have rolled by.

POLITICS both here and in the old land are considerably mixed. One hardly knows what to expect. The indications here are that the Quebec *Bleus* will return generally to their allegiance: their excitement was too intense to be lasting, and Parliament is not likely to meet until time for second thoughts has been given. In Britain, the position of Parnell may unite the more moderate of either party in shaking off an imperious "old man of the sea;" at present all is under a cloud; events must be awaited, but some changes are imminent. Meanwhile let the Christian politician have faith in honesty and truth, and in those party differences that differ only to find the better and more perfect way.

TORONTO has been considerably excited over its election of Mayor. The *Mail*, which did not support the successful candidate, in accepting the situation candidly says the election of Mr. Howland shows that "the people of Toronto are determined to pay more attention to

moral reforms then they have hitherto done." We have no sympathy with election bitterness, we believe very many most excellent citizens voted for Mr. Manning, nevertheless it is true that he also received the support of the liquor interest, and of all the influences for evil that accompany the same; while Mr. Howland gathered around himself the entire "Salvation army" constituency, the total abstinence vote, and the larger proportion of those who desire to see an honest attempt made to enforce the laws which are made in the interest of public morality and order. The new Mayor will have strenuous opposition to encounter from some not very exemplary members of the Council, but the unprecedented majority by which he was elected shows that a chief magistrate who will earnestly endeavor to elevate the general tone of our city will receive the support of the larger number of the people of this municipality. We trust that this state of things will increase and prevail, until our public life shall be purged of its immoralities, and righteousness in high places shall prevail.

Correspondence.

MISSIONARY "CONFEDERATION."

MR. EDITOR,—Not long ago the Cong. M. S. of N. S. and N. B. was re-combined with its former partner the C. C. M. S. by the desire of both societies. Some individuals however, failed to see the necessity or wisdom of this re-union, the subject of which had not been under the consideration of the churches before it was brought before the union of the Maritime Provinces at the time the connection was effected. Most of the members of the union of N. S. and N. B. looked upon the proposed unity of mission management as being a promise of denominational strength which would be felt all over the Dominion. It would, perhaps, be proper to ask now, judging from the present appearance of our general condition; Have either of the parties to the contract, or both together gained anything by union? if so, what? To some of us who are not so well posted in the general or local financial state of our society as we ought to be, or probably might be, it seems that our state has not been improved by our new departure i. e. judging from the past. It would, however, be too venturesome for us to say we should now have been better off as we were. Can any of our brethren account for such a depressed state of our missionary exchequer? Has there been a falling off of con-

tributions from lack of religious, which means missionary interest in our several churches? or is it possible that our contributors have not yet outgrown local attachment sufficiently to prompt them to help a whole dominion with as much zeal as they would the churches in their more immediate province? The former union was dissolved to suit, shall we say pander to this feeling, and we have now to prove by our receipts whether Christianity has yet sufficiently enlarged the fraternal horizon of our congregations. It may be however, that the zeal of our excellent missionary executive in its work and effort, has caused them to overstep their pecuniary ability or over estimate the power or generosity of the congregations. But whatever may be the cause of our poverty our condition is not a happy one, neither is the position of our worthy executive by any means enviable, for they have not only felt themselves compelled to decapitate the grants made to missionaries but also to decrease the number of churches receiving help. We in the lower provinces before the union have not felt enough interest in the missionary concerns of Ontario and Quebec to watch the state of affairs there sufficiently to learn whether this condition of things is anything like normal in that part of Canada. It is certainly new to us here. While we collected our money and conducted our own financial affairs we seldom got into debt beyond a reasonable probability of speedily getting out again. We have occasionally had a surplus, but whenever a deficit was reported we always fancied we saw an almost hidden twinkle in the eye of the happy Treasurer and which we interpreted to mean that he knew how it would be paid, although it was just then impolitic to explain. Missionary "Confederation found the churches in N. S. and N. B. all supplied with pastors or ministers, and all the missionary churches satisfactorily helped in pastoral sustention, and that without much difficulty, whereas there are now, I believe four churches then receiving aid, now either unsupplied or aid withdrawn. We blame no circumstances or union for this, but state what we believe to be facts, yet let me venture most deferentially to make in conclusion a suggestion, which I think, if acted upon might be helpful to our Missionary Society in these provinces, viz: The re-establishment of the local Missionary Committee who would have special regard for and personal knowledge of all parts of the local mission field and who would, in consultation with and through the Missionary Superintendent advise the Executive Committee as to its action with regard to particular mission churches under their consideration. It is impossible for the Executive to have such a thorough knowledge of the needs, requirements, temperaments or indiscrible peculiarities of churches so

remotely located and such a committee would materially help our excellent Missionary Supt., who with all his acuteness and perception may not see everything with the eye of one living and working continually in their midst. Pardon this encroachment upon your space, and believe me,

Yours truly,

J. SHIPPERLY

OUR FOREIGN MISSIONARY'S LETTER.

MONTREAL.

In the morning a missionary meeting was conducted by him in Calvary church, assisted by J. P. Gerrie, (student). The congregation was large and was rendered especially interesting by the presence of a number of students, who desired to hear what their old schoolfellow had to say about African Missions. His task here was a simple one. He had merely to bring before the people the claims of the W. C. A. field. The flame of missionary interest had already been enkindled in the hearts of the people, by the devoted and energetic pastor (Sec. Hill) and fanned to a mild heat by an efficient ladies board, indeed it is whispered that this church may send one of its members to the foreign field at no distant date.

ZION CHURCH.—In accordance with a long standing promise a portion of the day was devoted by him, to this old historical church, which did so much for missions in the past.

In the afternoon he visited the Sunday School, and was delighted at the signs of life and progress that were evinced there. Even though the growth is at present somewhat retarded by the smallpox scourge, yet there was present the largest attendance there has been for the past four years. One pleasing feature of this school is the number of scholars in attendance who are just at that age when it is most difficult to keep them at the Sunday school, and very desirable that they should be kept there for their own good, and that of the church. The scholars are engaged raising a certain sum for our mission and were curious to see the missionary elect.

In the evening, student Macallum gave him assistance in conducting the service. Looking round on the assembled congregation, he could not but ask himself the question, Is this the church that was declared but a short time ago to be dead and buried, leaving nothing to its friends but the memory of its early glory and its later sad decline? If so, the first resurrection is to it a matter of actual experience, and under the fostering care of the faithful pastor (Mr. McIntyre,) it is rapidly gaining strength and moving forward to a new era of christian usefulness. The pastor received the missionary with the utmost kindness and every assurance that

he would do what he could in his church to advance the objects of our society. At the close of the meeting he was also wished God speed and every blessing by several of the old Zion members. No doubt this church with prayerful, energetic, prudent work, will yet become a "shining light" in the great city.

EMMANUEL.—A short visit to the Sunday school in connection with this church was all he was able to pay here. He was much pleased with what he saw, especially with the infant class, and tried to enlist the scholars in the work of helping the poor children in Africa, who have no comfortable homes, clothing, Sunday school or missionaries to teach them about the love of Christ. At the close of the address, the superintendent said they had contributed over twenty dollars last year to the *Morning Star*, and he had no doubt they would do well for our mission this year.

FRANKLIN CENTRE.

Monday, O 19th, he stepped on board the G.T.R. train and soon arrived at Ormestown. Disappointed at not meeting someone from the above place, he started on foot a journey of about ten miles over the rough country roads, and arrived in the village about half past ten. The good people had retired for the night, but he found himself a bed and next morning his friends were surprised to see him and mortified to think that they had not received his notice in time to meet him at the station. In this place he labored with some measure of success a few years ago, and the people were all well pleased to see him again and to hear about the country to which he expected to go, and the work to be done there. At the close of the meeting an agent was appointed to act for our society in the community, and it was resolved to try and introduce missionary boxes into the various families. The little children of one family brought him two packets of money and told him it was for the mission. This money was earned and saved by them to help send the Bible to the heathen. The Rev. Jas. Hay, the pastor, is doing a good work in the place, and having spent a year in South Africa himself he added interest to the meeting by his evident sympathy with the work and his appeal for its support.

GRANBY.

Arriving here quite late in the evening of Saturday, Oct. 24th, there was nothing done till the following morning when he was driven to the South Ridge. The school house at this place was filled with a congregation principally of young men. Very earnestly did he talk to them about Africa and its need of the gospel, and it is confidently expected that the meeting will bear fruit in the interest of our society:

GRANBY VILLAGE.—There is plenty of room for work here, a splendid edifice and one of the finest congrega-

tions visited by him in the townships, but owing to the recent removal of Mr. Black there is at present no pastor over the church. It is hoped that a suitable man for the place will soon be found. The principle service in this place is held on Sunday afternoon. This he conducted, addressing the people on the old subject, "missions to the heathen," no other subject like it. As it happened to be the last Sunday of the month the regular monthly Sunday school concert was held. These meetings are very much appreciated in the community, and are usually attended by large gatherings. He had thus the pleasure of being present at such a meeting for the first time, also an opportunity of speaking to a goodly number of people. He urged upon the christian parents to consecrate their children to the service of God, either in the home or in the foreign field, and tried to enlist the children in the band of little missionaries whose members will soon be found in all our Sunday schools. We have good reason to believe that his visit to this place has done much to interest the people in foreign mission work.

From the plague-stricken city of Montreal he took his departure about six in the evening of Wednesday the 28th inst.; and travelled in the direction of St. John, N. B., arriving there about half past five on the morning of Friday the 30th inst. Rain fell heavily all the way, and when he reached his journey's end the prospect for work looked anything but bright. By Sunday however, the weather had so far cleared up as to have no excuse for fine-weather christians absenting themselves from the church, while those who are wont to attend however unpleasant the season were able to do so with some degree of comfort.

ST. JOHN.

The church in this place has suffered from a variety of causes, financial losses sustained by members during the great fire, errors committed by persons in high office, and the withdrawal of a number of its supporters. The present is a trying period in its history, still there is good reason to expect that it will stand the shock of adversity and in due time rise to a position of commanding influence in the city. The pastor, the Rev. J. B. Saer, has crossed the line to collect if possible, a sum sufficient to relieve the church of its pressing financial difficulties, and if he succeeds, the work will go forward with new energy and new hope. Our Missionary preached Nov. 1st. at both morning and evening services. The congregations were larger than he was led to expect and were composed of substantial people such as give a good backbone to a church organization, and considerable interest in our proposed mission was manifested. At the close of the evening service he ad-

ministered the ordinance of the Lord's supper to a goodly number of people. In the afternoon he visited the Sunday school and spoke to the children. At the close of the address it was voted by the school that 4 collections a year should be given by it in behalf of our missions, one on each review Sunday. The regular week night prayer meeting was postponed from Wednesday until Thursday evening in order that the people might hear him again on the subject of F. Missions when he was passing through the city on his way to Yarmouth. At this meeting there was a good attendance, and though no collection was asked for and none taken up, yet a number of people put into his hand at the close a small sum, amounting to several dollars. No doubt the meetings in St. John have been helpful to our cause. People were heard to say to our missionary "we will now take a new interest in Foreign missions," "we shall think of you when you are away, we shall pray for your success and help in your support.

KESWICK RIDGE.

On Monday, Nov. 2nd, he sailed up the beautiful river St. John to Fredericton and next morning crossed in a ferry to Gibson, then by train reached Keswick, from which place a young man drove him to the Ridge five miles distant. There are many people connected with our church in this place. If they only had a couple of years of proper pastoral care and a real drilling in christian work it would do them a world of good, and no doubt our cause would be stronger in consequence of it. For the past few months the Rev. J. Whitman has been acting pastor, and during that time the people have become more united, paid off their church debt and purchased new chandeliers for their neat church edifice. Some of the people declared that we always hold our missionary meetings when they are either very busy or the roads specially bad. Our Foreign Missionary meeting undoubtedly was held when it was cold and dark, and the roads in anything but a good condition for travelers. In consequence of this, the meeting was not as large as it might readily have been, but the collection was fairly good and was further increased by a subscription from the Pastor. It is expected that the people in this place will do much more for our Foreign Missionary society than they have ever done in the past for the cause it represents.

SHEFFIELD, N. B.

He left the Ridge on Tuesday morning, Nov. 3rd, crossed the St. John in an antiquated horse ferry which looked about as graceful in the distance as a lumberman's raft, yet it was able to keep its course "when not turned in some other direction by the wind," arriving on the opposite bank he was driven to the city of Fredericton, and from thence sailed down the really picturesque river St. John to Sheffield. Our church in this place is said to have an active missionary spirit which is carefully fostered by the pastor, the Rev. J. Barker, but a combination of circumstances brought about a small missionary meeting, the smallest yet addressed by him, our missionary, still it was not without good results, and it will no doubt lead to much more interest in our work. A collection is regularly taken up for Foreign missions at the monthly missionary prayer meeting, "the best attended one in the month," besides a special collection on thanksgiving day, for the same object.

W. T. CURRIE.

REV. EUSTACE CONDER'S "THE FREEDOM OF THE PULPIT AND ITS LIMITS."

SIR.—Your editorial notes are usually so judicious and pointed as to be, to me at least, along with Mr. Hall's letter, the chief attraction of the magazine; but your note on the above subject is so wanting in your usual penetration and so utterly inadequate a critique of this transcendently important subject for Congregational ministers, that I venture the ungracious task of running a tilt against the editorial chair. You call the article of Mr. Conder "timely," his words "true" and "suggestive" and "follow him with all your heart." In my opinion a more wooden-headed, dull-eyed, soulless dissertation on the preacher's vocation I never heard or read. One would think that in these days ritualistic priests and timid evangelicals had made a league to stab the life of preaching in the eye, to choke the preacher's prophetic utterance, to degrade his high office to the dull level of a ritual grinding functionary or an automatic phrasemonger. There are few of all the six or eight thousand Congregational ministers in Great Britain and America who deny Mr. Conder's fundamental thesis, to wit, "that there are common sentiments and convictions among us that limit the freedom of our pulpits." But is the understanding and interpretation of these common sentiments and convictions the exclusive monopoly of the "instructor" (as Mr. Conder pleases to call him,) and denied to the preacher, who is a poet and thinker? But the illustration given in detail must be examined before we can see the absurdities about preaching which you think so warmly approve. Confusion of ideas enters the first question of Mr. Conder's, "Is the preacher a poet or an instructor?" In the name of common sense what does this mean? Is a poet not an instructor, may an instructor not be a poet? We have known many preachers who were neither poetical nor instructive; but we have yet to hear the poet preacher who was not an instructor of the first rank. No one who has ever heard the saintly mystic poet preacher, John Pulsford, of Edinburgh, requires any more argument to refute this sort of barren antithesis. But this is not the only evil of such a style of treating this subject. The writer calmly assumes that the "instructor" alone gets the message and receives this truth distinctly announced and divinely revealed; while the poet is supposed to be an unsettled spirit, with no grasp of this distinctively announced and divinely revealed message. He is represented as getting his ideas by some process of evolution, and carnal thinking; while he leaves the "message doctrine" and "word of glad tidings" to take care of themselves. Could an intentional misstatement be further from the truth than this theory of the preacher's office built upon a false and barren antithesis! If the poetic gift, the vision and faculty divine is so utterly carnal that it cannot read Scripture without perverting it, will not submit to the teaching of the divine Spirit, is too proud to carry a message to man as God's ambassador, why then let us thank God there are so few poets, especially in the ranks of the clergy. But when I think for a moment of the glorious names that have in their day been God's true ambassadors to men, with very distinctly announced truths indeed, and of their words which yet stir the heart as with the sound of a trumpet, all this

superficial trash about preachers being messengers, heralds and ambassadors, but not poets and thinkers, gets burnt up like dead leaves in the furnace of historical facts. Was Isaiah a preacher? How much of the fire, force and moral dignity of his message was due to the poet in him? Had he not the law of Moses, was he not in possession of "something distinctly announced?" In what way are we to explain his grand personality if we deny that a preacher is not a poet or a thinker? Was his poetry or his thought subversive of the "distinctly announced" and "divinely revealed" truth which he had from God? Mr. Conder tells us to be honest and plain spoken, well so we will! We don't believe then that God's word is what priests make it, a mere manual of devotion: or what philosopher, make it, a great quarry out of which to dig dogmas; nor what traditional evangelicals make it, a storehouse of pious cant phrases. We believe it to be the revealed truth of God, still informed by the living Spirit of God, still speaking to the living spirit of man, still capable of vast and to us unimaginable applications to human life. We believe it to contain "distinctly announced," and "divinely revealed" truths, first principles of religion which we loyally hold, and tenderly love; but we as firmly believe that we have as much right as the apostles had to develop and apply these first principles to the facts of national, social and spiritual life in our own country and time. And we repudiate the claim of any one to come between us and God's light, with his creeds and philosophies and common sentiments on pretence of superior loyalty to truth and say you are not to think beyond this circle nor develop this truth. After all, what is this much vaunted "something" that Mr. Conder and others of the timid school conclude is the peculiar possession of the preacher who is not a poet or a thinker? Take one to wit, the Incarnation of the Son of God. Suppose a man stand up to preach that epoch making truth to his fellow men. Is he merely to ring the scriptural changes on it like a speaking machine, or is he to proclaim it as a revelation that God has made to his own soul? If the latter, and there is a spark of poetic fire in his nature he will emit flashes like flint from the steel. Such a truth rouses every intellectual faculty in his nature, he must actually be wood or stone, the stuff that priests are made of, if he does not kindle under such a theme. Such a truth rouses speculation, casts a new light over almost every problem of life; if it is true it is so grand and glorious that we can see God's throne and footstool lit up with the same divine radiance; if it is false the very blackness of despair seizes his soul. Poets forsooth; why these themes are enough to make poets of the dullest intellects that ever droned an audience to sleep. If protestant evangelical religion (for I love the term in its true sense), is anything more than a philosophy of his schools, or a set of dogmas for priests to base their false claims to authority on, by which to bind their defunct superstitions on the people, or anything more than a string of pious but trite and powerless phrases, then the true preacher is more a poet than anything else, but a poet under a moral and spiritual inspiration. Poetry may be pagan, it may regard art and pleasure with such favor as to betray morality, in such a case it is pagan. But christianity brings even poetry under the sweep of its all-victorious consecrating power, and the preacher in as far as he has the vision and faculty divine,

regards every fact of life and contemplates every truth in its moral bearings and spiritual influence. For this reason he is a poet and a thinker. If, however, all that Mr. Conder means is that religion has a historical basis, that its first principles are not the product of the creative faculty of the poet, nor the evolution of the abstract reasoning of the thinker, then we reply he is fighting a man of straw the product of his own imagination; for not the merest fraction of the thousands of Congregational ministers he addresses ever asserts or even dreams of contradicting such a statement. But when he goes on to assume that poets and thinkers must necessarily "part company with Paul and John as obsolete thinkers," it is plain that he commits the common fault of reposing more confidence on dead creeds than on the living Spirit of God, the teacher of the living church of the living Christ. I would ask you, sir, if it would be fair to speak of Isaiah as having parted company with Moses? yet he might be charged with calling many of the Levitical teachings "obsolete thinking." Did the apostle James part company with Paul? did John the evangelist part company with the Baptist? and have Chrysostom, Luther, Whitefield, Wesley and Spurgeon parted company with all these Biblical preachers and with one another? Yet who will deny that the mass of spiritual and moral instruction of modern times symbolized by these orthodox names is not in many respects broader, deeper, grander and more christian than the interpretation put upon prophets and apostles by the first christians or the medieval churches? There is an *advaptandum* way of talking about people who differ from us as parting company with the inspired writers that is utterly unworthy of such grave issues as this and such names as that of Conder. But Mr. Conder virtually surrenders his fortress in the words "progress * * * is building more skilfully and nobly on the old foundations, carrying with us on our march toward the future all the wealth of the past." I put aside the unworthy insinuation here that the poet and thinker does not build on the old foundations, and that he has no appreciation of the wealth of the past. I simply notice that Mr. Conder allows the preacher to be a builder. A builder of what? the temple of christian truth, I suppose; but building means adding to, the foundations are already laid, the first principles. How then are we to build? Is a repetition of phrases, however pious, of creeds, however venerable and valuable, and of soulless formulas of devotion building? Who is likely to be the best builder? the hard-headed logician, the cold-hearted formalist, the arrogant, bigoted priest, the shallow-brained phrasemonger, the poet and thinker, whose imagination is sanctified, whose spiritual vision is keen and clear, and whose heart is touched with sympathy for sinning men, while his brain is heavy with the problems of life. Building, indeed! well we require quarry-men, and hod-men and masons; but for a structure like the temple of truth skilful and artistic artificers may not be considered superfluous. And I am afraid if all the finely-cut and placed stones, the polished shafts, the decorated capitals, and the gold and silver and precious stones contributed to this noble fane by the poets and thinkers who have adorned the christian pulpits in all ages, were removed, it would leave a rude, cold, unlovely mass behind. Sir, we need more poetic fire, more sanctified imagination, more just, resolute thinking,

more personality, in a word; more of the life, energy, and enthusiasm that inevitably follows the divine illumination of the Spirit of God in the heart and brain of a man.

We of the Congregational pulpit are doomed and our occupation is gone, if the slow paralysis contained in that article touches our tongues; if we are content to become, either for ritualist or conservative, priestly functionaries or pious phrasemongers. The man that has neither piety nor poetry in his soul, and is not capable of receiving in his own spirit the revelation of God's truth for the present day, and when he gets it, cannot put it into the crucible of his own thought, is as unfit for the christian pulpit as a Hottentot for professorship of Hebrew.

I am, yours truly,

DAVID BEATON.

St. Johns, Newfoundland.

News of the Churches.

BOWMANVILLE.—A very successful Christmas festival in connection with the Sabbath school was held here on Tuesday, 29th December. After a capital entertainment, consisting of recitations, songs and instrumental pieces, given wholly by the children, the Xmas tree was unloaded—every child received some gift. Teachers, superintendent, the pastor and his wife were also remembered—the pastor's present was a handsome seal cap, presented by the people, and accompanied with an address expressive of their love. This school has grown wonderfully considering the circumstances of the place. There are now over a hundred scholars on the roll, of whom twenty are in the pastor's Bible class. Other indications of growth in connection with the church is the recent reshingling of the parsonage, and the placing of a new coal furnace in the basement of the church. We wish our friends continued prosperity.

COWANSVILLE.—The Sunday school festival held in the Congregational church on Christmas eve, was quite a successful affair. The church edifice, which had been decorated with evergreen mottoes, Chinese lanterns, &c., presented a beautiful appearance, and was packed to the doors with children and friends of the congregation. The superintendent, W. P. Carter, Esq., presided, and after devotional exercises gave a short address. Christmas carols and anthems were sung by the school, and scriptural recitations were given in concert by the several classes. The pastor, Rev. Geo. Willett, made a few remarks upon the progress of the school during the year, and announced the gratifying fact that \$112.25 had been contributed by the school for missions. Two large trees laden with gifts were then stripped to the delight of both teachers and scholars. Among the numerous presents was an elegant silver tea service which was presented to Mr. and Mrs. Willett. At the close of this meeting the young men of the Congregation deputed two of their number to visit the parsonage which they did, leaving behind them a beautiful wilton carpet, with rugs, curtains, &c., for the pastor's study.

ENGLAND.—From the *Christian World* we clip the following:—Special services were held in Markham square church, Chelsea, on Sunday last, to mark the third anniversary of the settlement of the pastor, Rev.

J. Lawson Forster, L. L. B. Rev. Andrew Meains, secretary of the London Congregational Union, a former minister of the church, preached in the morning, and the pastor in the evening. During the past three years 277 persons have been received into fellowship; and although great losses have been sustained by death and removals from the locality, the roll of membership has steadily increased. The different organizations have been maintained in a state of efficiency, and, despite the hard times, there has been no financial strain, the weekly contributions fully meeting all requirements." We heartily congratulate our old friend on these marks of blessing.

LONDON.—The Sunday school of this church celebrated their anniversary Dec. 27th by rendering a Christmas service entitled "The Children's Messiah," with 300 children, assisted by the choir of the church. A short address by Rev. H. D. Hunter was given in which he spoke of the various trade marks or distinguishing characteristics of the bygone and present ages. He said that if he was asked what was the great trade mark or characteristic of the present age he would reply that it was the worth and value that men placed on childhood. He urged upon the children the cultivation of three T's, truth, tenderness and temperance. He claimed that it would be far better for a man to have the reputation of a blunt, outspoken person than to be known as one whose word was only to be depended on occasionally. He urged tenderness to parents, to the aged, and to all persons, and said in regard to temperance, they should be temperate in study, work and amusement, and total abstinents from profanity, tobacco and liquor. The closing chorus was then sung entitled, "List! the Christmas bells are ringing."

TORONTO.—Our foreign missionary elect, Mr. Currie, has visited his old home and preached with great acceptance in the Western, Northern, Parkdale, Zion and Riverside churches. His straightforward earnestness and outspoken advocacy of mission work will leave a lasting impression behind. His description of the prospective field of labor was exceedingly graphic and interesting.

FOREIGN MISSIONARY SOCIETY.

The Treasurer of the Canada Congregational Foreign Missionary Society has pleasure in acknowledging the following contributions:—

YARMOUTH, N. S.—Miss Walker, \$1; Miss Scott, \$1; Boy's Association, \$1—Total, \$3.

MILTON, N. S.—Miss E. Tupper, \$4; Miss D. Tupper, \$2; W. H. Freeman, \$1; E. H. Freeman, \$1; Collection, \$4.30—Total, \$12.30.

MAITLAND.—Mrs. McDougall, \$1; Capt. McDougall, \$1; Collection, \$3.07—Total, \$5.07.

LOWER SELMA.—G. W. Corbett, \$1; Collection, \$3.41—Total, \$4.41.

NOEL, N. S.—Mrs. L. O'Brien, \$5; R. Faulkner, \$1; Rev. J. W. Cox, \$1; Rev. J. W. Cox's children, \$2.45; collection, \$3.17—Total, \$12.62.

ECONOMY, N. S.—Collection, \$16.27.

LANARK, (per F. J. Day).—Monthly collections, \$18.81; collections during Mr. Currie's visit, \$12.97; Mrs. A. W. Smith's S. S. class, \$2.67; Miss Watts' S. S. class, \$3.35; Rev. B. W. Day, \$2—Total, \$40.

HUMBER SUMMIT, (per Miss MacKillop).—Collection at S. S. missionary concert, \$11; Miss MacKillop's S. S. class, \$7; L. Wallis' S. S. class, 50c.—Total, \$18.50.

Lancaster, Mrs. Glennie, \$1; Vankleek Hill, collection, \$3.72; Lanark First, collection, \$10.00; Brockville, collections, \$3.50.

T. B. MACAULAY,
Treasurer.

Montreal, Dec. 21, 1885.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.

Contributions since last acknowledgment: Stratford, \$8.90; Ulverton, \$6.70; Rev. Thos. Baker, \$25; Manila, \$15.60; Yarmouth, N.S., \$47; Woodstock, per Rev. T. Hall for supplying, \$30; Watford, per Rev. T. Hall, collection, \$1.40; Warwick, per Rev. T. Hall, collection, \$2.36; Rev. John McKinnon, \$5; Henry W. Laing, Hamilton, \$20; Ottawa, \$50; Martintown, \$6.00; Maxville & St. Elmo, \$3; Cowansville, \$128; Brigham, \$24.83; Estate Geo. Robertson, \$1,950.17; Sarnia, \$46; Guelph, \$22.24; Toronto, Northern, \$75.

B. W. ROBERTSON,
Treasurer.

Kingston, Jan. 4, 1886.

OBITUARY.

Rev. Ebenezer Ireland, died at Mt. Pleasant, Texas, Aug. 12th. He had been ill for some time of fever, but had so far recovered that he preached twice Aug. 9th. The next day he was brought down with a renewed attack which proved fatal. Mr. Ireland was born in England in 1839, and came to Canada in 1873, where he labored for six years. In September, 1879, he settled with the Congregational church in Richmond, Mich., remaining two years. He then accepted a call to the Presbyterian church in Mt. Clemens, in the same county. He removed to Texas, where he joined a Presbytery, in connection with which he died.—*Boston Congregationalist*.

—It is no great matter to live lovingly with good-natured, humble, and meek persons; but he who can do so with the forward, wilful, ignorant, peevish and perverse, hath true charity.

—John Wesley says: A will steadily and uniformly devoted to God is essential to state of satisfaction; but not a uniformity of joy, or peace, or happy communion with God. These may rise and fall in various degrees; nay, and may be affected either by the body, or by diabolical agency, in a manner which all our wisdom can neither understand nor prevent.

—A Boston paper gives an anecdote of Longfellow and James T. Fields that is worth re-telling. The two were making a short pedestrian tour some years ago, when, to their surprise, an angry bull stood in the pathway, evidently determined to demolish both poet and publisher. "I think," said Mr. Fields, "that it will be prudent to give this reviewer a wide margin." "Yes," replied the poet, "it appears to be a disputed passage."

The Family Circle.

IF WE KNEW.

If we knew, when walking thoughtless
In the noisy, crowded way,
That some pearl of wondrous whiteness
Close beside our pathway lay,
We would pause where now we hasten,
We would often look around,
Lest our careless feet should trample
Some rare jewel to the ground.

If we knew what forms were fainting
For the shade that we should fling;
If we knew what lips are parching
For the water we could bring,
We would haste with eager footsteps,
We would work with willing hands,
Bearing cups of cooling water,
Planting rows of shading palms.

If we knew, when friends around us
Closely press to say good-bye,
Which among the lips that kissed us
First would 'neath the daisies lie,
We would clasp our arms around them,
Looking on them through our tears;
Tender words of love eternal
We would whisper in their ears.

If we knew what lives are darkened
By some thoughtless word of ours,
Which had ever lain among them
Like the frost among the flowers:
Oh, with what sincere repentings,
With what anguish of regret,
While our eyes were overflowing,
We would cry, "Forgive! forget!"

If we knew! Alas! and do we
Ever care or seek to know
Whether bitter herbs or roses
In our neighbor's garden grow!
God forgive us! lest hereafter
Our hearts break to hear him say:
"Careless child, I never knew you,
From my presence flee away."

—*Christian World*.

GERHARDT'S HYMN OF TRUST.

One of the most finished, ornate and peculiarly beautiful poems, full of trust in God, and in His providences, is that hymn of Paul Gerhardt's, the much-enduring Lutheran preacher:

Commit thou all thy griefs
And ways into His hands.

As the sweetest strain of poetry, learned at his mother's knee, Schiller loved it, and perhaps it did more for the young poet than anything else, toward filling his mind with spiritual images, and exercising a religious influence over his unformed genius, an influence that lingered like rays of distant splendor amid the mysteries that somewhat darkened his declining years, even up to his latest hour, when for the last time he saw the sun go down on his own beautiful Weimar!

Gerhardt was a great sufferer in the cause of the Reformation, for which the supports of human affection compensated in a great measure. A Christian minister at the close of the Thirty Years' War at Berlin, he was deposed in 1666 on account of his firm adhesion to the Lutheran doctrines; receiving this reverse with humble submission, saying, with martyr-like loftiness of spirit: "If it be necessary, I will even seal with my blood the Evangelical truth, and offer my neck to the sword."

Shortly after his deposition, he was ordered peremptorily to leave the country on account of his adherence to these religious sentiments, against those of the king. Traveling on foot and in reduced circumstances, with his wife, whom he loved with more than ordinary tenderness, and only troubled that the burdens of his lot must fall upon her, although more than willing to bear hardship himself for the cause of Christianity, they came at night to a village inn. His good wife, lovely and amiable as she was, wearied with the journey and disheartened at their friendless condition, sat down and wept! Thoughts of other days, added to the cheerlessness of seeking a home in a land of strangers, completely overwhelmed her. The poet tried to comfort her, but with little success. He reminded her of one verse after another in the Bible; Commit thy way unto the Lord and He will bring it to pass; God will provide; The Lord is my shepherd, I shall not want. But these guides on their spiritual journey, for the time, seemed of no avail.

It was a lovely night in the springtime of the year; everything was quiet, and greatly distressed on his wife's account, he went out for a season, to commune with God. Entering a grove not far from the inn where they stopped, in deep solitude he knelt in prayer. A holy calm seemed to fill every fibre of his being, and when he arose from his knees, he began to express himself in this hymn of trust, writing it down roughly upon a slip of paper, on his way home:

Commit thou all thy griefs
And ways into his hands;
To his sure trust, and tender care
Who earth and heaven commands;
Who points the clouds their course,
Whom winds and seas obey,
He shall direct thy wandering feet,
He shall prepare thy way.

Then, on the Lord rely,
So, safe, shalt thou go on;
Fix on his work thy steadfast eye.
So shall thy work be done.
No profit canst thou gain
By self-consuming cause;
To him commend thy care—his ear
Attends thy softest prayer.

Give to the winds thy fears;
Hope, and be undismayed.
God hears thy sighs and counts thy tears.
He shall lift up thy head.
Through waves and clouds and storms
He gently clears the way;
Wait thou his time, so shall this night
Soon end in joyous day.

As he entered his room in the inn, and saw his weeping wife, and remembered his helplessness in a worldly

point of view, he added these stanzas without saying anything of them to her:

Still heavy is thy heart?
Still sink thy spirits down!
Cast off the weight—let fear depart,
And every care be gone.
What though thou trustest not,
Yet heaven, and earth, and hell
Proclaim—God sitteth on the throne,
And ruleth all things well.
Leave to his sovereign sway,
To choose and to command;
So shalt thou, wandering, own his way.
How wise, how strong his hand!
Far, far above thy thought
His counsel shall appear,
When fully he, the work hath wrought,
That caused thy needless fear.

It was but an hour after these beautiful verses were penned, when two men came riding rapidly toward the inn-door, inquired for the Lutheran preacher and poet, Paul Gerhardt. Dreading some new calamity, at the sound of his name, and yet brave as ever in his stand and defense for the right, he cried out, "I am Paul Gerhardt; what would you?"

"We are ambassadors from Duke William," replied one of the men, "who not only sends you his earnest sympathy in your persecutions, but invites you hereafter to make Merzeburg your home."

"What!" cried the poet, hardly believing his senses. "Can it be! If so, then God be praised, for it is his voice!"

To Gerhardt, in his steadfast faith, they seemed more like celestial messengers for a moment, than any earthly dispatch-bearer. The poet, with a heart full of emotion, thanked the messengers, tears coursing down his cheeks, while the words of his hymn,

He shall direct thy wandering feet,
He shall prepare thy way,

were ringing in his ears. With a beaming countenance, he went back to his wife, and found her at last, with Christian confidence, trying to overcome her dejection. He handed her the hymn he had just written, and told her the good news.

"Wife, see, did I not tell you all the time that God would provide! Did I not beg you to trust, and all would be well?"

And opening the paper, she read the words that have comforted so many hearts beside her own, when fortitude was about giving way to despondency:

Commit thou all thy griefs,
And ways into His hands.

Gerhardt lived to be seventy years of age. All the future became serene, and to the end the consolations of an all-victorious faith were his. When the heavenly summons came, the good old man was just in the act of repeating the lines,

Death has no power to kill,
But from many a dreaded ill
Bears the spirit far away.

Schiller, too, died repeating poetry, but of quite a different order, and though he had all his life desired the faith of the great master of German song, there was

a shadow for him even at life's sunset—a doubt and uncertainty as portrayed in the following poem, repeated by him in the dying hour :

From out this dim and gloomy hollow,
Where hang the cold clouds heavily,
Could I but gain the clow to follow,
How blessed would that journey be.

Aloft, I see a fair dominion,
Through time and change all vernal still,
But what the power, and where the pinion,
To gain that ever-blooming hill :

For lo ! between us rolls a river,
O'er which a wrathful tempest raves :
I feel the spirit shrink and shiver,
To gaze upon its gloomy waves !

Gerhardt wrote many other hymns, but of them all, there is none like this favorite hymn of Germany, this hymn of trust !—*Mrs. Hall, in Advance.*

CONFORMITY TO THE WORLD.

How vain are all other attempts at curing conformity to the world ! Perhaps there never was a time when there were so many Christians as there are to-day. Certainly there never was a time when there were so many *home-made* Christians as there are to-day—man-made, Church-made Christians. Who does not know the receipt ? Tie up the hands and say : "Sir, you must not do that." Tie up his feet and say : "You musn't go to such and such places—at least when you are at home." Gag his mouth ; blind his eyes ; stop his ears ; cut him off from certain things at which society is shocked, and there is your Christian : a creature with his heart hungering for the world as fiercely as ever, and whose only evidence of any earnestness is in a constant discussion as to whether there is any harm in a score of questionable or unquestionable things that he desires, and in the sincerity of his complaint that they are forbidden. Can we wonder at the general notion that religion is a thing of hardships and restraints ? To "present our bodies a living sacrifice" to the opinions of religious society is no cure for conformity to the world. This is the only way—a glad, complete, whole-hearted giving up of ourselves to God. Then comes the being "transformed by the renewing" of the "mind." Transformed, not from without, but from within—exactly as the earth is transformed when it gives itself up to the seed. The contrast between the two words "conformed" and "transformed" is very much stronger and more definite as St. Paul stated it. The word rendered conformed means the external pose in which one sets one's self, an attitude. But the word transformed is literally metamorphosed. It implies an organic result. As Godet puts it : "The natural product of a principle of life which manifests itself thus. This is the very idea and heart of Christianity. It is not only an example of true life. It is not only a revelation of new purposes and motives. It is a power to which we can surrender ourselves, which can take us up and transform us into a new and higher life—even the life of God. 'I beseech you, therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice . . . unto God.'"—*Selected.*

INFLUENCE OF HUSBAND AND WIFE.

For the sake of each other, husband and wife should try to acquire the inestimable art of making duty seem pleasant, and even disappointment not so blank and crushing. They should be to each other like a bracing, crisp, frosty atmosphere, without a suspicion of the element that chills and pinches.

In the correspondence of Edward Irving, who was almost the greatest genius of the Scottish church, there is a touching and elevating letter to his wife, which young married people might read together with profit by the quiet fireside of their first dear home:

"O Isabella, I have a strong persuasion of the power of a holy will and conversation, in which, if we continue, we shall save not only our own souls, but the souls of them that hear us. My dearest, we must soon go to our rest, and our sweet infants also; and perhaps the Lord may not see us worthy to leave any seed on this earth! His will be done. Now rest in peace, my other part, and thou, sweet link of being betwixt us. Every twelfth day of the month, my loving and beloved wife, let it be your first thought and your last thought, that your babe is mortal, and that the father of the babe is mortal, and that you yourself are mortal. Do this that you may swallow up our mortality in the glorious faith of our immortality in the heavens."

If a generous-hearted husband has to speak to his wife about her faults, he does it tenderly, humbly, unwillingly, sadly, yet with sufficient plainness not to have to do it twice over. In paining her he wounds his own flesh. The pain is necessary, but the hand of love so inflicts it that it quickly heals.

And here we may drop the hint that a Christian husband or wife influences not so much by direct exhortation, as by constant example. When Lord Peterborough had lodged for some time with Fenelon, referring to his example, he said at parting:

"I shall become a christian in spite of myself." In the same way, when one of a married pair is a sincere christian, the other may not be able to escape becoming the same.—*Quiver.*

ROTHSCHILD'S MAXIMS.

According to George Francis Train, the Late Baron Rothschild had the following excellent maxims framed on his bank wall :

- Attend carefully to the details of your business.
- Be prompt in all things.
- Consider well; then decide positively.
- Dare to do right. Fear to do wrong.
- Endure trials patiently.
- Fight life's battles bravely, manfully.
- Go not in the society of the vicious.
- Hold integrity sacred.
- Injure not another's reputation or business.
- Join hands only with the virtuous.
- Keep your mind free from evil thoughts.
- Lie not for any consideration.
- Make few acquaintances.
- Observe good manners.
- Pay your debts promptly.
- Question not the veracity of a friend.
- Respect the counsel of your parents.

Here is something for our boys to read :

NO.

Somebody asked me to take a drink.
What did I tell him? What do you think?
I told him—No.

Somebody asked me one day to play
A game of cards; and what did I say?
I told him—No.

Somebody laughs that I will not swear
And lie and steal; but I do not care;
I told him—No.

Somebody asked me to take a sail
On the Sabbath day; 'twas of no avail;
I told him—No.

"If sinners entice thee, consent thou not,"
My Bible said, and so on the spot;
I told him—No.

DON'T BEGIN.

If you would not be a swearer,
Don't begin;
In the first low-uttered oath
Lies the sin!
If you would not be a drunkard,
Don't begin;
In the first glass lies your danger—
Don't begin!

And thus for the general public :

The Rev. Dr. Mark Trafton, the venerable and widely known Methodist clergyman, made a sensation at a conference of Methodist ministers by denouncing the modern church service and defending the non-church going masses.

"I confess," he said, "I don't like to go to church. I'm sorry to say it. When I was a boy I was glad when they said, 'Let us go into the house of the Lord.' I enjoyed the preaching, the singing and praying. Let me start out, now, to go to church and worship God, after at home we have had our private devotion. We come to the church door—I'm saying what took place exactly—and we see plenty of seats vacant. We ask one of the young snipper-snappers with a rosette in his button-hole for a seat. He says, 'You wait a while and I'll see.' By and by, when the bell stops tolling, the man says, 'You can find a seat in the gallery.' In the gallery you see four young people talking and laughing. Suddenly the organ starts, and then as suddenly the four grow solemn, jump up, and begin to squall. You can't understand a word they say. They sing a hymn you never heard before and never want to hear again. You can't sing with them. Call that singing God's praise? It's not only folly, but its blasphemy. You've no business to introduce such trash as that and call it devotion. Then the prayer. In the old times the minister used to pray, to supplicate, to implore, just as if he expected something would come and something did come. Now, this brother who prayed delivered a homily, an address to the people, a s rained effort. It wasn't praying. I confess it didn't touch me at all. I kept saying to myself; 'Oh, nonsense?' 'Fiddle sticks!' I say this ought not to be. We ought not to go away disgusted."

Literary Notices.

We gladly invite attention to the following works issued by the American Board of Commissioners of Foreign Missions.

MISSION STORIES OF MANY LANDS.—A Book for young people. A large octavo of 400 pages, 6½ x 10 inches. Profusely illustrated. A book for the holidays and for all days; for the home and Sunday school library. Price, by mail or express, prepaid, \$1.50.

COMMEMORATIVE VOLUME.—Issued in connection with the 75th Anniversary of the American Board. Including the discourses by Rev. Geo. L. Walker, Rev. Dr. Richard S. Storrs, President Hopkins; the historical papers presented; the salutations received from other missionary bodies, together with other matter of interest. The volume contains portraits of President Hopkins and Gov. Treadwell, the first President of the Board. Price, in paper, 25 cents; in boards, 50 cents.

THE AMERICAN BOARD ALMANAC FOR 1885. A beautiful and useful almanac for all Christian homes. The headings for each month are from original designs. Aside from the matter usually to be found in almanacs, the anniversaries of notable events in the Christian world will be here noted, and the pages will be packed with information respecting the work of the American Board and missionary work in general. Price, 10 cents each; \$1.00 per dozen, \$6.00 per hundred.

We cordially commend these works, especially in view of our increasing interest in foreign missions, and our more intimate relation with the A. B. C. F. M.

THE CENTURY AND ST. NICHOLAS December numbers are rich and full as ever. The *Century* continues its war sketches. *St. Nicholas* its folk lore and racy tales. Washington Gladden's tale of the good natured little bank clerk, "Santa Claus on a lark" we specially note, also the clever illustration of the venerable old man with his pack on his back, pointing with his perplexed look to the T pipe in the chimney and exclaiming "Here's a state of things! How in the world am I ever to get down there?"

THE PILGRIM TEACHER for January is before us. We know of no better aid to study for teachers and advanced scholars on the International series of S. S. lessons, and bearing the imprimetur of our denomination; we desire to see these publications in all our schools. Rev. W. H. Warriner, B.D., Bowmanville, is the sole agent for our churches, and will be glad to receive orders therefor.

THE CANADIAN INDEPENDENT, Rev. J. Burton, B.D., Editor, will be published (D.V.) on the first and fifteenth of each month, and will be sent free to any part of Canada or the United States for one dollar per annum. Published solely in the interest of the Congregational churches of the Dominion. Pastors of churches, and friends in general, are earnestly requested to send promptly local items of church news, or communications of general interest. To ensure insertion send early, the news column will be kept open till the tenth and twenty-fifth of each month.

All communications concerning the subject matter of the paper, all books, etc., for review, and all exchanges to be sent to THE EDITOR, CANADIAN INDEPENDENT, Box 2618, Toronto, Ont.

All correspondence regarding subscriptions, advertisements and general business to be directed to MR. W. R. CLARK, Bowmanville, Ont.

Literary Notices.

The January and Holiday number of VICK'S FLORAL GUIDE is before us, with its truly artistic cover and profusely illustrated list of flowers and vegetables. This firm (James Vick, Rochester, N. Y.) has long been before the public approved as enterprising and reliable. Each spring amateur florists confidently look for their fresh varieties and well assorted seeds.

WORDS AND WEAPONS FOR CHRISTIAN WORKERS. edited by Dr. G. F. Pentecost, Brooklyn, N. Y., continues its monthly visits, freighted with pithy sayings, apt illustrations and thoroughly evangelical teaching. Here is the first sentence of the December number: "If you, reader, are one of the Lord's torch bearers, to lighten this world's darkness, how are you bearing it? Is it burning brightly, and are you carrying it fairly and loyally? If not, alas, some poor wayfarer may stumble and fall for the want of thy light."

THE PULPIT TREASURY for December, (E. B. Treat, Broadway, New York,) freighted with timely articles, is on our table. This number gives a portrait of Dr. E. P. Goodwin, with a sermon full of suggestive thought, on The Holy Spirit and Missions. His life is sketched by Prof. S. I. Curtiss, and his Church illustrated. Bishop Lightfoot, on Christ's Own teacher; Dr. Deems, on No Room for Jesus; Dr. Rossiter, on Annual Consecration; Dr. J. Hall, on The World's Best: Vanity; Dr. W. M. Taylor, on Spiritual Despondency; Dr. Maclaren, on Debtors to All Men; Dr. W. C. Crane, on the American African as a Preacher and Religionist; Dr. Twitchell, on Heart Preparation for Revival Work; Dr. D. S. Gregory, on Key to Bible Unity; Dr. Talmage, on The Advantages of Persecution; Canon Wilberforce, on The Twelfth an Amethyst; Bishop How, on Personal Holiness Paramount; Dr. Cuyler, on Cheap Religion; Bishop W. P. Walsh, on The Will of Sennacherib; together with the editor's own department, will furnish some idea of the contents of this number of a magazine which easily stands at the front of all its competitors.

THE HOMILETIC REVIEW, (Funk & Wagnalls, 10 and 12 Dey Street, New York,) for December closes a very prosperous year of this progressive magazine. The article by Dr. Herrick Johnson, in reply to Dr. Crosby, on Prohibition, is a masterly paper, a counter-blast of tremendous force. Whether the reader accept the conclusions of Dr. Johnson or not, he cannot but admire and feel the force of his clear and logical reasoning. Prof. John De Witt gives the second of his Studies in the Psalms, and Dr. Pentecost closes his rousing articles on the Evangelization of our Cities. The Editorial section is, as usual, brim full of spicy and instructive thoughts on a great variety of topics of current interest. The number closes with a full and carefully-prepared index to the Volume (X.) The announcements for 1886 are on a scale commensurate with the growth of the Review, and promise to make the year an advance on any former one, and place the Homiletic Review in the front rank of our periodicals. The usual inducements are also offered for 1886 for procuring standard works at very reduced prices. Godet on John and the concluding volumes of Meyer's Commentary are among the number.

We have received from D. Lothrop & Co., Boston, Mass., the December numbers and prospectus of their juvenile publications *The Pansy* and *Wide Awake*.

The first is for both week-day and Sunday reading, edited by "Pansy" herself, and holds a first place in the hearts of the children, and in the approval of earnest-minded parents. Among the more interesting features for 1886 will be Pansy's serial story, "Reaching out." The Golden Text Stories, under the title, "Six O'clock in the Evening," will be told by a dear old Grandma, who knows many interesting things about what happened to herself when she was a little girl. Rev. C. M. Livingston will tell stories of discoveries, inventions, books, people, places. Faye Huntington will be a regular contributor during the year, and Pansy will take the readers with her wherever she goes, in papers under the title of "Where I went and what I saw." *Wide Awake* is a magazine of first-class matter. The two full page copies from Art files of the lass and the lad of '76 are really works of art, and its "Fire place" stories are elevating both in word and illustration. The magazine is the very opposite of "cheap and nasty," it is good, very good, and therefore not to be estimated by market value. Well written stories, historical sketches, fairy tales and models of magazine engravings are among the promises for the New Year, and with the record of the past we may safely trust the future. Pansy is \$1 per annum, *Wide Awake* \$3.

ALONG THE OLD ROAD. By the author of "Through the Winter." American Sunday School Union, Philadelphia, 352 p.p., \$1.50. For years the Pilgrim's Progress had been a very precious book to our author, but she had noticed that a majority of people seemed to know little about it, save its name and some of its characters and scenes. Especially did this seem to be true of young persons in the Sunday school. She conceived the idea of writing a popular story that would remind the young of the exceeding beauty of this wonderful allegory and of its fascinating power. "Along the Old Road" is the result of this idea. The story has a definite purpose. The characters are moving in every sphere of modern society and of activity, not "on a pilgrimage," yet they find a slough of despond, a hill difficulty to climb, and lions in the way; a valley of humiliation, a vanity fair, the hill Lucre, a plain called Ease, and get glimpses of Delectable mountains. The book is neatly printed and beautifully bound; its external appearance being of itself not merely pleasing to the eye, but educating and refining to the taste. We have frequently had to draw attention to the publications of this excellent house. We have not refrained from some adverse criticism in minor matters: nevertheless, knowing the imperfection of all human endeavour we are prepared to say that the external appearance of these books, the quality of the stamping and binding, and also the press-work merit high praise, nor will the reader be disappointed in the matter. The contents and theasket are alike worthy of one another. We should like to draw attention again to two works already noticed in our columns from this house. *Tent and Saddle Life in the Holy Land* is a graphic narrative of travel, by the Rev. Dr. Van Horne, describing the scenes of Scripture history, the mode of life still prevalent, the ruins of ancient splendor, and the present state of decay. *The Lord's Day: Its Universal and Perpetual Obligation*, is the prize-book under the John C. Green Fund, and is written by Prof. A. E. Waffle, of Lewisburg. We can cordially recommend them all.

1886.
Harper's Bazar!
ILLUSTRATED.

HARPER'S BAZAR is the only paper in the world that combines the choicest literature and the finest art illustrations with the latest fashions and methods of household adornment. Its weekly illustrations and descriptions of the newest Paris and New York styles, with its useful pattern sheet supplement and cut patterns, by enabling ladies to be their own dressmakers, save many times the cost of subscription. Its papers on cooking, the management of servants, and house-keeping in its various details are eminently practical. Much attention is given to the interesting topics of social etiquette, and its illustrations of art needle-work are acknowledged to be unequalled. Its literary merit is of the highest excellence, and the unique character of its humorous pictures has won for it the name of the American "Punch."

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Best Sets of Artificial Teeth, \$8.

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1886.
Harper's Magazine!
ILLUSTRATED.

The December Number will begin the Seventy-second Volume of Harper's Magazine, Miss Woolson's novel, "East Angles," and Mr. Howells' "Indian Summer," holding the foremost place in serial fiction—will run through several numbers, and will be followed by serial stories from R. D. Blackmore and Mrs. D. M. Craik. A new editorial department, discussing topics suggested by the current literature of America and Europe, will be contributed by W. D. Howells, beginning with the January Number. The great literary event of the year will be the publication of a series of papers—taking the shape of a story, and depicting characteristic features of American society as seen at our leading pleasure resorts—written by Charles Dudley Warner, and illustrated by C. S. Reinhart. The Magazine will give especial attention to American subjects, treated by the best American writers, and illustrated by leading American artists.

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1886.
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